

## Numbers 34-35:1-21 - Thursday, March 24th, 2011

**34:1** Then the LORD spoke to Moses, saying, 2 "Command the children of Israel, and say to them: 'When you come into the land of Canaan, this is the land that shall fall to you as an inheritance -- the land of Canaan to its boundaries.

- The Lord has Moses command the Israelites to take the land that He Himself has given to them, because it does not belong to the inhabitants.

**LIFE LESSON #10: Don't let the enemy take from you, that which God has given to you. He's a thief who steals from me wanting to destroy me.**

3 Your southern border shall be from the Wilderness of Zin along the border of Edom; then your southern border shall extend eastward to the end of the Salt Sea; 4 your border shall turn from the southern side of the Ascent of Akrabbim, continue to Zin, and be on the south of Kadesh Barnea; then it shall go on to Hazar Addar, and continue to Azmon; 5 the border shall turn from Azmon to the Brook of Egypt, and it shall end at the Sea. 6'As for the western border, you shall have the Great Sea for a border; this shall be your western border. 7'And this shall be your northern border: From the Great Sea you shall mark out your border line to Mount Hor; 8 from Mount Hor you shall mark out your border to the entrance of Hamath; then the direction of the border shall be toward Zedad; 9 the border shall proceed to Ziphron, and it shall end at Hazar Enan. This shall be your northern border. 10'You shall mark out your eastern border from Hazar Enan to Shepham; 11 the border shall go down from Shepham to Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of Chinnereth; 12 the border shall go down along the Jordan, and it shall end at the Salt Sea. This shall be your land with its surrounding boundaries.'" 13 Then Moses commanded the children of Israel, saying: "This is the land which you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe. 14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and the half-tribe of Manasseh has received its inheritance. 15 The two tribes and the half-tribe have received their inheritance on this side of the Jordan, across from Jericho eastward, toward the sunrise."

- Israel doesn't actually possess all of this land to these borders and though strategically placed geographically it's only the size of New Jersey.

**LIFE LESSON #11: We do err when we, in our unwillingness, and faithlessness, fail to enter in, and possess all, that God has promised to us.**

16 And the LORD spoke to Moses, saying, 17 "These are the names of the men who shall divide the land among you as an inheritance: Eleazar the priest and Joshua the son of Nun. 18 And you shall take one leader of every tribe to divide the land for the inheritance. 19 These are the names of the men: from the tribe of Judah, Caleb the son of Jephunneh; 20 from the tribe of the children of Simeon, Shemuel the son of Ammihud; 21 from the tribe of Benjamin, Elidad the son of Chislon; 22 a leader from the tribe of the children of Dan, Bukki the son of Jogli; 23 from the sons of Joseph: a leader from the tribe of the children of Manasseh, Hanniel the son of Ephod; 24 and a leader from the tribe of the children of Ephraim, Kemuel the son of Shiphtan; 25 a leader from the tribe of the children of Zebulun, Elizaphan the son of Parnach; 26 a leader from the tribe of the children of Issachar, Paltiel the son of Azzan; 27 a leader from the tribe of the children of Asher, Ahihud the son of Shelomi; 28 and a leader from the tribe of the children of Naphtali, Pedahel the son of Ammihud." 29 These are the ones the LORD commanded to divide the inheritance among the children of Israel in the land of Canaan.

- I find it interesting that all of the riches of this land were both given to, and divided amongst the twelve tribes of Israel as a wealthy inheritance.

**LIFE LESSON #12: Just because God has promised us or given us His riches as an inheritance, doesn't mean that we'll be the recipients of it.**

**35:1** And the LORD spoke to Moses in the plains of Moab by the Jordan across from Jericho, saying: 2 "Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall also give the Levites common-land around the cities. 3 They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals.

- Here, the Lord has Moses now address the matter of what the Levite's, as the priestly tribe, would be able to possess for their inheritance.

- Notice the other tribes were to give them cities to dwell in, and in addition to this, they were also to be given common-land around the cities.

- It's important we understand that the Levite's, according to Numbers 18:20, were not given land as an inheritance like the other 11 tribes.

- The reason that they were not given any land was because the Lord would be their portion and their inheritance among the children of Israel.

- However, God still wants them to not only have cities but common-land around these cities that was suitable for their livestock and farming.

- It's as if God wants them amongst the other tribes, and close in proximity to the other tribes, so they can have possessions as the other tribes.

- I believe that one of the reasons God has Moses do this was because it would not only benefit the Levites, it would benefit the others as well.

- In other words with the Levites living and working with them- they'd have access to them- be in fellowship with them- and ministered to by them.

- This brings us to our first life lesson in this chapter, which is our thirteenth life lesson, which we started looking at back in chapter thirty-three.

**LIFE LESSON #13: Just because you're not in "full time" ministry, as it's labeled, most certainly does not mean you're not a full time minister.**

**1 Peter 2:9 NIV** But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

4 The common-land of the cities which you will give the Levites shall extend from the wall of the city outward a thousand cubits all around. 5 And you shall measure outside the city on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city shall be in the middle. This shall belong to them as common-land for the cities.

- I find it interesting that God would have this seemingly nebulous detail included in the pages of Holy Writ as we see it recorded here before us.

- Be that as it may, there must be a reason that God wants us to know about the measurements of the common-land cities given to the Levites.

- I would suggest, there most certainly is, and it just so happens to be our 14th life lesson as we near the end of this boring book of Numbers.

**LIFE LESSON #14: God is interested in, and takes note of, every intimate and intricate detail of our lives. Nothing is too small for our God.**

6 "Now among the cities which you will give to the Levites you shall appoint six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities. 7 So all the cities you will give to the Levites shall be forty-eight; these you shall give with their common-land. 8 And the cities which you will give shall be from the possession of the children of Israel; from the larger tribe you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives."

- Here we're told that six of the forty-eight cities were to be for refuge to which a manslayer could flee, and the other forty-two were to be added.
- Again, at first glance this is seemingly another nebulous detail, and one for which we're prone to skip over giving no thought to its significance.
- Actually, the number forty-two does carry with it a Biblical meaning, as does the number six, the number of man. Consider the following:

In his book, "Biblical Mathematics" Ed Vallowe writes; "Forty-two is the number that is associated with Israel's oppression, and the Lord's advent to earth; both His first and second coming. There were forty-two generations from Abraham to the first coming of Christ, (Matthew 1:17). ...Our Lord's second coming to the earth will also be associated with the number forty-two. At the end of the forty-two months of Israel's oppression by the beast, Christ will make His second advent to the earth, (Daniel 12:7, Revelation 11:2, 12:40, 13:5). ...Our Lord's return to the earth at the end of the forty-two months of the reign of the beast must not be confused with His appearing in the air to catch away His saints."

- The number 42 is even mentioned in an obscure, and actually a quite humorous, passage in the Old-Testament book of 2 Kings 2:23-25.

**2 Kings 2:23-24 NKJV** Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, "Go up, you baldhead! Go up, you baldhead!" (24) So he turned around and looked at them, and pronounced a curse on them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the youths.

- Here's the question; "why did they say, 'go up you baldhead,' two times, and why are there two bears, that maul a total of forty-two youths?"
- Perhaps you'll indulge me for just a moment as I attempt to offer what I believe is a palatable and prophetic answer as it relates to the rapture.
- Notice these juvenile delinquents twice say; "go up," to Elisha who, bless his heart was obviously a man suffering from male pattern baldness.
- These forty-two youths were both mocking and blaspheming God by ridiculing Elisha telling him to go up as Elijah was raptured up before him.
- Also, the two bears coming after Elisha's pronounces a curse may be a type of Christ's coming two times after mans sin pronounced a curse.
- The 2 bears and 42 youth saying "go up" may also be the 2 coming's of Christ; 1st - we go up, 2nd when He comes after the 2nd, 42 months.

**LIFE LESSON #15: Everything points to, is all about, the person of Jesus Christ. He was born to die and raised to life again at His first coming. He's coming back for His bride those born again at His next coming. After a 2nd period of 42 months, He comes for Israel at His 2nd coming.**

9 Then the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan, 11 then you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there. 12 They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment.

- This is one of those passages that can be a little hard to understand, so I'll do my best to sort of fill in the blanks, and connect some dots.
- In those days, the law and order of the day, was that you had to take the law into your own hands and avenge the murder of a family member.
- The cities of refuge were God's protection for a man who, in the case of an accidental death, is killed before his case is brought to a trial.

"The Israelites, in common with other nations, had among them the institution of blood-revenge, by which the nearest relative was bound to revenge a man's death. To meet the evils connected with this deep-seated custom, places were appointed to which the man-slayer might flee, and be secure till the time came for a fair trial."

Charles Spurgeon

**LIFE LESSON #16: God will always protect us and direct us, as He is always faithful to provide us and guide us to Him as our city of refuge.**

13 And of the cities which you give, you shall have six cities of refuge. 14 You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, which will be cities of refuge. 15 These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.

- This is interesting because three of the six cities of refuge were on the other side of the Jordan for the two and a half tribes who were there.
- The other three cities of refuge were for the other nine and a half tribes who crossed over the Jordan, meaning they had the same number.
- Couple of thoughts, first, this would mean that the one fleeing wouldn't have to travel very far to find refuge, as they were all one day away.

Adam Clarke - "The cities of refuge were distributed through the land at proper distances from each other that they might be convenient to every part of the land; and it is said they were situated on eminences, that they might be easily seen at a distance, the roads leading to them being broad, even, and always kept in good repair."

**Deuteronomy 19:3 NKJV** You shall prepare roads for yourself, and divide into three parts the territory of your land which the LORD your God is giving you to inherit, that any manslayer may flee there.

Charles Spurgeon - "Theses were chosen on each side of the river, that a refuge might be accessible to every man; even so is Jesus a Savior freely presented to all who desire him. The roads were repaired, and hand posts set up to direct fugitives, and thus the gospel is made plain, so that he who runs may read."

**Joshua 20:7-8 NKJV** So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which *is* Hebron) in the mountains of Judah. (8) And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh.

16 'But if he strikes him with an iron implement, so that he dies, he is a murderer; the murderer shall surely be put to death. 17 And if he strikes him with a stone in the hand, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death. 18 Or if he strikes him with a wooden hand weapon, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death. 19 The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death. 20 If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies, 21 or in enmity he strikes him with his hand so that he dies, the one who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him.

- There's something here in these verses that we need to know because it will become germane to our understanding of the rest of the chapter.
- Here it is; there is a difference between killing and murdering. In other words, while to murder is to kill, to kill is not necessarily to murder.
- The sixth commandment in Exodus 20:13 does not say; "you shall not kill," it says; "you shall not murder." Now, we're ready to tackle the text.

- In verses 16-21, one can be found guilty when, by virtue of his anger and hatred, he uses a weapon which shows it was premeditated murder.
- In this case, the murderer was to be brought out of the city of refuge, and be put to death because it was not a case of an accidental death.